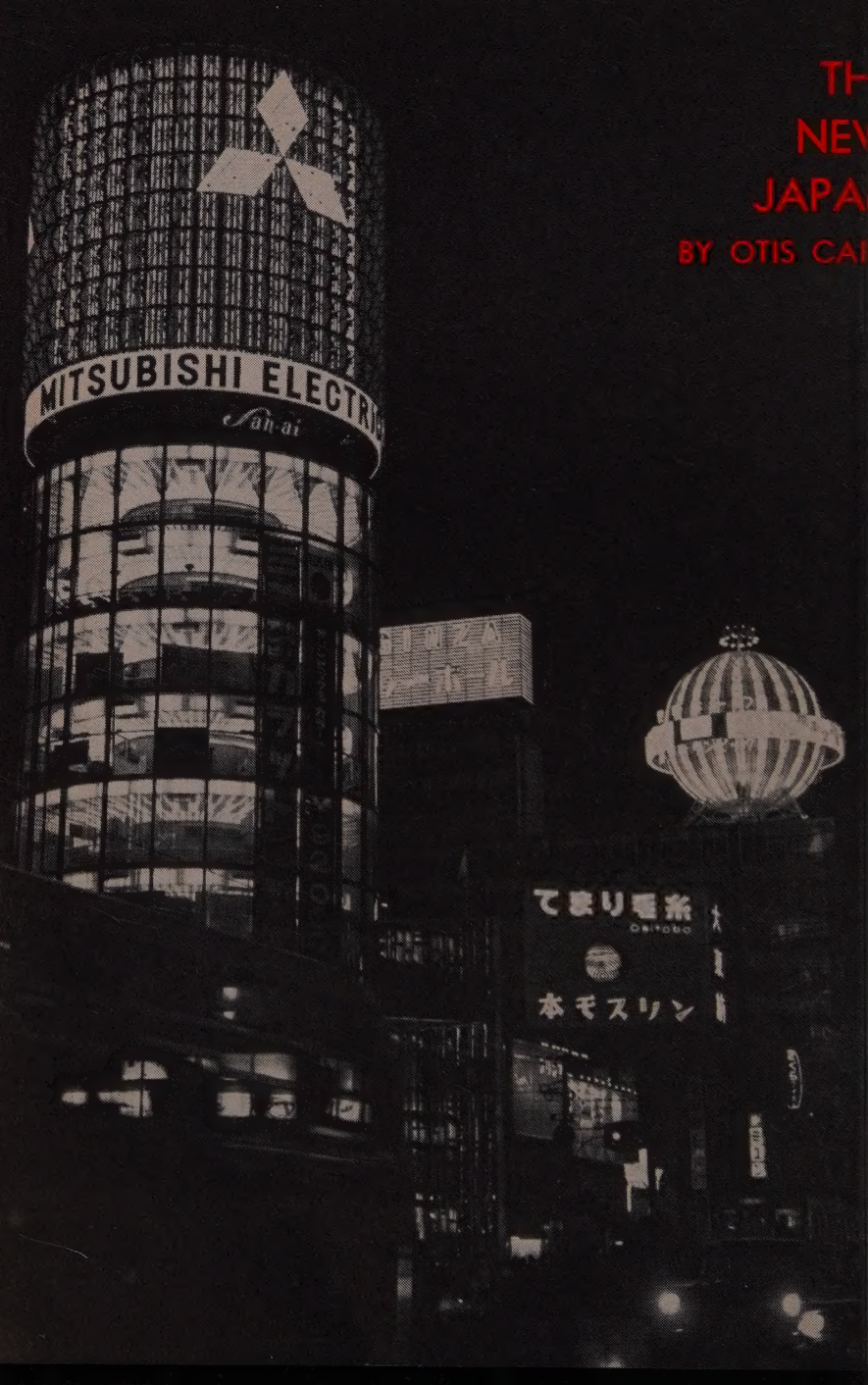


15-51

Youth

THE NEW JAPAN



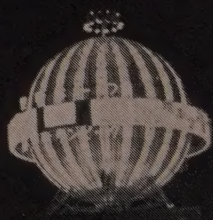


THE
NEW
JAPAN
BY OTIS CAMERON

MITSUBISHI ELECTRIC

San-ai

日本電気
ビル



てまり電業
ONITOMO



本モスリン

A most moving story was told recently by a Japanese student who had come to the United States to study. He is a pleasant, affable fellow, well-liked by his teachers and peers. He had crossed the Pacific by freighter, was met and entertained in San Francisco by a member of the Committee on Friendly Relations Among Foreign Students. Then he was put on a bus, at his own request. Rolling across country to Chicago gave him a chance to see the wonders of our West and the wide expanses of our deserts and our green fields. But the moment of truth came for him on arriving in Chicago. He had been given the name of a Japanese teacher who would be glad to help him and speed him on his way. So he found a phone booth and entered it. He followed the instructions exactly and managed to convey a request to have his fellow countryman called to the phone. It was a college dormitory with the usual terse answer from a student resident. Finally, his Japanese contact came to the phone. A quick liaison was accomplished and hospitality offered. As the newly-arrived student hung up, mission completed, he found tears streaming down his face, tears of joy and relief. He had passed his first test in a foreign land with no help.

He had crashed across a century. To be fully understood, those tears require historical explanation. Our student was actually living through the last 100 years of Japanese development and shucking off each layer to the place where he had won through to himself, in his own right, as a modern, international man. The weight of the cultural and technical baggage which Japan has shouldered in becoming part of the modern world is something which it is well-nigh impossible for us Americans to feel.

America didn't start at the same place. We Americans whose nation began in the modern post-Renaissance period and has become a nation par excellence of size, mass-production, mass-media, mass-transportation, and now mass-culture—we Americans can hardly understand the sacrifices other nations (especially non-western nations) and cultures must make to enter this same arena and to vie with us in “modern” terms. Furthermore, the basic values on which our “progress” is assumed are based on and develop from our Judeo-Christian heritage which is not the Japanese heritage. I submit that our student was, in one sense, having to crash across 20 centuries as much as across one. His tears were tears of accomplishment and freedom, of the same intensity as the tears of any East German who has just successfully found his way across the Berlin wall.

What is this “cultural and technical baggage” which Japan has had to shoulder and which other emerging nations are desperately trying to acquire? It is often called “modernization” and Japan's case is considered the model all over Asia and Africa. The drift toward urban-industrial advance is inexorable today throughout the world and the trick is to do it on one's own terms at one's own speed, but this can never be too slowly,

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photo by United
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Uniformed "pushers" cram commuters into car

UPI

or the whole world is on the move—and fast—in this direction of material and technical progress. Marking time may mean slipping backwards.

Japan had the advantage of being an island country and until 1945 was able to control entry and exit. Of course, ideas can never be stopped, but they can be slowed or diverted—and Japan was able to do this on her own terms with the help of historical coincidences and shrewd leadership. Western science and technology, military as well as industrial, was imported through European and American specialists—just as it was coming into its own in the West. It found a highly organized society and an astonishingly industrious people, quick to learn and clever with hand and eye. They took to economic and commercial matters and found it not difficult to absorb the basis of modern capitalism.

To the samurai class goes the credit for the great success of this blending of the modern forms with the ancient imperial line, according to recent academic theories. Why? Not because the *samurai* were warriors nor that they produced the great leaders, but because through the 250 years of the Tokugawa isolation and enforced peace for Japan the *samurai* had turned into soldier-bureaucrats who staffed more than 200 clans and who were experienced in exercising administrative control. When Japan was "opened" and set herself to modernize, she already had a literate and brave class of men, accustomed to the use of direct, and indirect, power. Of course, they appreciated the value of education, modern and technical as well as classical and academic, and created an abundance of institutions to supply this most vital element.

Meeting the West on its terms. No matter how it is interpreted, however, these cultural and technical elements brought to Japan were Western, for it was the West who had to recognize Japan as well as test her strength. The only terms the West respected were her own, whether in terms of pure power or more civilized areas such as freedom of speech and worship. It was not until the Russo-Japanese War of 1904-05 that Japan came into her own as a power to be reckoned with, but even in the Treaty of Versailles clauses discriminating against the non-white races could not be eliminated. Japan learned her lesson on the 19th century economic imperialism and power politics well, but a little late. While continuing to master modern techniques at home she overplayed her hand internationally—until the tragedy of 1945 changed all our lives.

With the U. S. occupation of Japan came a full-circle of experiences in every phase of existence for a modern nation—centralized feudalism, oligarchy, capitalistic democratic monarchy, militarism, ultra-nationalism, fascism, and now democracy. But the modern ground-work had been well-laid. The industry and energy of the Japanese people have put their country on the very front line of an urban and industrial world.

It is no longer cheap dime-store goods which characterize Japan. The best motorbikes (Honda, Suzuki, Yamaha) are Japanese. The fanciest and most practical cameras are Japanese. More motion pictures are produced in Japan (and India, too) than in Hollywood. Small Japan is the second TV nation in the world with techniques we could well emulate here.

The problems of "megapolis" are not new to Japan. It is already intimately familiar with the administrative and transportation problems inherent in a "city" 350 miles long—or 600 miles long (Tokyo to Kobe—or to Fukuoka)! President Johnson recently directed that seven million dollars be spent to explore the possibilities for a high-speed railroad traveling between Washington and Boston in four hours. Japan's high speed train is already in operation and averages 150 miles an hour.

Progress means feeding and housing a shifting population. Japan's fishing fleet and catch outranks those of all other nations. Although Japan, with only a fifth of her land able to be used for agriculture, is finally learning the lessons of modern food technology and is now as self-sufficient as she wishes to be in food production. Furthermore, only 27% of the population now tills the soil, and this figure is rapidly falling. This means an increasing move to the cities. The *danchi* (collective groups of high apartment buildings) mushrooming up outside of her cities are evident everywhere. The "independence" they give to young couples, along with the chance to live in "modern" terms of mass-culture, shopping centers, and mechanical advantages, is partly offset for some by a feeling of loss and separation from tradition.

The key to all this development is education, which is no smaller an enterprise in Japan than in America. Advancement is strictly by academic performance in mass entrance examinations, and it is considered with some justification, that getting into the right kindergarten may make the difference in being able to get to "the top."

"The top," however, has a mixed geography. The largest Japanese firms (*zaibatsu*), while being considered the safe and prosperous avenue of employment, are dreaded by thoughtful college youth because of confining conformity and lack of chance to show and develop individual abilities. The more interesting "top" is found in growing secondary firms which are developing new products and/or exploring new markets with fresher ideas and more freedom to maneuver. Security vs. adventure is a live choice for college students and their dilemma is real. The great business bureaucracies are not more enticing than the government bureaucracies, but traditional Japanese paternalism means that security is assured.

Japan has the highest economic growth rate of any country in the world and lives on the narrowest margin of international payment for a falter in the economy of one of her major customers staggers

own economy. The only answer for her is to keep turning over with new products, with more solidly-based social advances, with new ideas. There is no turning back—and, in fact, she would not wish to.

There are still the traditionally Japanese cultural elements (see pages 50-59) which are alive and available to mix with the cultural and technical baggage of the modern West, thus giving Japan's youth a stability as they move into their 30's. Interestingly enough there is a turn away from the more pronounced and garish elements of modern urban living at the stage where families begin to grow. Japanese try to move out of the cliff-dwelling of the ultra-modern *danchi* into the small traditional "paper and match-stick" houses with a garden (tiny and full of rocks) and enjoy, at least in the evenings, their more comfortable and looser Japanese dress. This makes them no less able to cope with the modern world, but seems to give them cultural identity with a "place from which to set out" and a "place to which to return." ▼

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New apartment cities (*danchi*)
grow up out of former rice fields

Nitto Airlines Photo



TO ENRICH LIFE THROUGH A MYST

神 道

• “Are you a Buddhist or a Shintoist?” asked an American businessman of his young Japanese friend. “I’m a Buddhist,” was the prompt reply, but the next day he was back again. “Yesterday I said I was a Buddhist,” he explained, “but I should have said Shintoist.” Then, seeing the look of bewilderment on his foreign friend’s face, he said somewhat sheepishly, “I really don’t know what I am.” This incident happened last year. It has frequently happened during the more than 40 years the writer has been in Japan. It probably happens all the time in different places, to many different people. Things haven’t changed very much in this respect during the last century. Whether the religious mind of the Japanese changes in *this* century



INSE OF AWE/ BY WILLIAM WOODARD

will depend very largely on whether Western Christendom becomes Christian. That, of course, depends on you, on youth! In Japan, with a total population on about 96 million, the number of adherents reported by some 400 Buddhist, Christian, Shinto, and a number of new sects and denominations is nearly 149 million! Can you figure that one out? The explanation is to be found in the religious mind of the Japanese, which is very different from that of the Americans and Europeans.

Shinto: The Kami Way / The native religion of the Japanese people is called Shinto, which means the "Kami Way."—*kami* being a kind of deity, but very different from the Christian or Jewish idea of God, so it is better not to translate it into English. Add this word *kami* to your vocabulary. You will see it very often in the future when you read about Japan. People in primitive Japan—perhaps two or three thousand years ago—



To the accompaniment of flutes and drums, local farmers begin the climb to the shrine on top of Mt. Iwaki.

Japan National Tourist Association Photo

before they knew much of anything of the world about them, believed that the world was filled with an infinite number of beings: spirits, functions, forces, that is, *kami*. They still do. Some *kami* are visible objects such as mountains—Mount Fuji, for example—the sun, strangely formed rocks and trees, which may be thought of as being themselves *kami* or merely the dwellings of *kami*. Some *kami* are natural phenomena like the wind, rain, and lightning. Some are qualities such as sincerity, truthfulness, or functions such as becoming, that is, growth. And some are famous people of the past—ancestral spirits—and of the present. There are good and bad *kami*; and there are *kami* that have both a good and evil nature.

The main religious problem in life for the devout Shintoist is to live in accordance with the will of the *kami*, which really isn't too difficult because that means in general living the natural way. To worship most *kami*, the people have built shrines, called *jinja* in Japanese, which are symbolic dwellings for the *kami*. There are about 80,000 shrines that are served by some 20,000 priests.

At the heart of Shinto—which may be said to consist of nature worship, the veneration of ancestral spirits, and expression of loyalty to one's family, community, country, and the Emperor—are such ideas as purity, sincerity, and harmony; but these terms must *not* be understood entirely as they are in Christianity. As noted above, Japanese religious ideas are different.

As far as the Shinto faith is concerned, an individual may regard himself as a Buddhist, a Christian, or as belonging to any other faith of his choice. As long as he does not neglect to worship periodically at some shrine, he is a good Shintoist.

Buddhism: the Way of the Buddha / The way of the Buddha was introduced into Japan from India and China via Korea about the year 538 A.D., when emissaries from a small province of Korea presented an image to the court with the promise that anyone who worshipped it could have everything that the heart desired. It was also said that worship of the image would benefit the country—something that very naturally appealed to the ruling families. Thus had the teaching of the historic Buddha become corrupted on its journey from the Ganges in India where it arose in the seventh century before Christ.

At first there was a conflict between the new and the old, between the way of the *kami* and the way of the Buddha; but in the course of a few centuries a reconciliation was effected so people high and low gradually began to worship the Buddha while they

continued to honor the *kami*. For some centuries, with shrine and temple often standing side by side, the two were merged into practically one faith.

A good example of how the government has often used religion occurred in the early 17th century. In order to suppress the Christian faith, which had been brought to Japan in 1549 by the Jesuit missionary, Francis Xavier, the Tokugawa military ruler of the country ordered every household to register at some local Buddhist temple, regardless of what their personal faith might be. These temples functioned as both census recorders and government spies. In an effort to ferret out secret followers of the "evil religion," they applied tests such as forcing people to tread on a crucifix or on a picture of the *madonna*. If discovered, the "hidden Christians" were imprisoned, tortured, and sometimes executed. Moreover, and this is very important because ancestor worship is a central element in all Japanese religion, all funeral services had to be conducted by the priests of these temples which had custody of the graves and mortuary tablets. Consequently even today this historic relationship continues, and most Japanese families are still counted as parishioners of their ancestral temples.

At present Buddhism is divided into many sects (177 to be exact), but whether they teach salvation by faith, by works or mystic rites, or by seeking for the truth within the inner self, as in Zen, the temples are almost totally preoccupied with funerals and memorial services for the dead, and the priests know how to do little else.

The Religion of the Japanese People : Thus until World War II the religion of the Japanese people, in so far as they had any religion, was an amalgam of both Buddhism and Shinto which included many ancient folk beliefs and customs. But the real "religious" faith, the faith which gave the people a strong sense of unity and mission, was the cult of State Shinto which was centered in reverence for the Imperial family and unquestioning loyalty to the state. Nothing which reflected unfavorably on the officially-approved mythological origin of the country or the emperor system was permitted. Anyone who wrote or said anything of a disrespectful nature was in danger of arrest and imprisonment on charge of lese majesté. Most of the people went to the shrines in connection with birth of a child, entering school, going into business, marriage, taking a journey, attaining old age, and the like, and in connection with local and national festivals. They went to Buddhist temples for funerals and memorial services for the dead. They bought charms and requested special rites at both shrines and temples in order to have good health, recover from illness, achieve success, and to gain worldly benefits.

How Christian ideas differ : The religious ideas of Christians and Japanese are different. How different? Here are a few observations:

Japanese religions are inclusive. Roughly speaking the people may be

said to be both Buddhists and Shintoists, although they do not think of themselves in this way. This is just a Western way of looking at it. An American is confused by all this; but the average Japanese senses no contradiction. In fact, he wonders why Westerners can't understand the East.

Religion in Japan is non-dogmatic; it does not stress doctrine or creed. Traditionally the average Japanese, be he primarily a Buddhist or Shintoist, goes through life without ever making a positive affirmation of faith. Religion is regarded more as a matter of intuitive feeling than of logical thought or the intellectual acceptance of a creed. A Japanese does not have to understand what a particular shrine or temple stands for or what it teaches in order to worship. The important thing is the experience, the feeling of reverence, gratitude, and the mystic sense of awe that make the worshiper feel that his life has been enriched.

There is no Absolute, no Creator God, in either Buddhism or Shinto. This is the most fundamental difference between the religion of the Japanese people and Judaism, Christianity, and Islam. The Shintoist believes in the existence of many spiritual forces and beings which affect the life of man. The Buddhist believes both in the eternal, inexorable Teaching Law, the Dharma, as it is called, which determines the course of all events—but don't call this fate, or Fate—and in the Eternal Buddha that merges into the concept of the Teaching. Some of the newer sects teach something akin to the Christian God; but none of them have God, the Creator, and the Father who is revealed in Jesus.

There is no clear line of distinction between man and the divine. Whereas in Christianity there is an impassable gulf between the human and the divine, between man and God, no such distinction exists in the Japanese religious mind. The Shinto *kami*, like the gods of Olympus, are very human indeed. Men often are believed to become *kami* after death. Some are worshipped as *kami* in this life. Great men of the past, many of the emperors, are worshipped as *kami*, and many Japanese even today regard the present Emperor as a living god, or the Living God.

The historic sage, Prince Gautama, became enlightened and thus became a buddha. Since he is the founder of Buddhism, he is called The Buddha, meaning the Enlightened One. Even the spiritual heads of some Japanese Buddhist sects are thought by the common believers to be living buddha. People at death are also thought to become buddhas. Indeed, the expression "to become a buddha" means to die. Some months ago a Buddhist priest said with deep sincerity to the writer, "I can worship you because you have in you the buddha nature." Thus in Japan the line between the human and the divine is very blurred.

Moreover, *there is no clearly defined relationship between religious faith and ethics.* The situation in this regard appears to be changing, but tradi-

tionally being a good Buddhist or Shintoist and being a good man are two different matters. The writer once asked a Zen priest how he taught young people to distinguish between good and evil, to choose the good rather than the bad. "Oh," he replied in a somewhat surprised tone, "that's a matter of common sense and has nothing to do with Buddhism."

In Shinto it is much the same. Here, however, a person usually will be referred to the teachings of Confucius, and what he taught about the great five human relations: ruler-subject, parent-child, husband-wife, brother-brother, and friend-friend, which have no place for people outside.

Finally, *the veneration of ancestors*, call it worship or merely respect, depending on the individuals concerned, it nonetheless plays a most important part in everyday life of the people. It is, in fact, the central element in the religious life of the Japanese. Perhaps it is this, as much as anything else, that gives Japan its unity and its spiritual strength.

Religion in Japan has undergone great changes in the post-war years but these and other fundamental differences remain.

Modern changes in religion in Japan/ From earliest times until 1945 religion in Japan was protected and controlled by the government. This was because it was believed that one of the



Priest leads procession through streets



primary functions of religion was to serve the state. When it did, it was protected and promoted. When it did not, it was controlled and, if necessary, suppressed. It was this attitude that resulted in Christianity being expelled and suppressed in the early 17th century. It was this that brought about the rigid control of all religions, including Christianity, in connection with World War II. It was at least partially this that prevented Christianity from growing in prewar years, because Christianity could not and would not willingly serve the purposes of the state. The establishment of religious freedom at the end of World War II changed all this. At the same time it unleashed new forces that must be reckoned with by the church today.

The sacrosanct state is gone. People can now criticize it and refer to the Emperor as a human being without danger of arrest and imprisonment. But the old sense of unity, of identity, of patriotism has gone, and for masses of people life has ceased to have any very deep meaning. The coming of undreamed economic prosperity has made many of them, especially the youth, indifferent to spiritual values. But if there is a spiritual vacuum, most of them don't recognize it. A sense of religion, as the term is understood by Christians, is lacking in a majority of the people. They are almost completely absorbed in the search for material success, for personal pleasure.

A number of new sects, a few of them very powerful, have come into existence in recent years and some have attracted thousands, and even millions, of followers. The most famous is Soka Gakkai, better known for its political rather than its religious activities. However, it remains to be seen if any of these sects will survive and displace any long-established sects.

What of the Christian Church? Can it answer the need? Youth alone knows the answer. There were nearly 400,000 church members (Catholic and Protestant) before World War II. Today there are about 800,000. The church is growing, but after a century of missionary work less than one percent of the population are church members; only about three million, or 3%, regard themselves as Christians.

There are many reasons that can be given why the church in Japan has not grown more rapidly than it has, but one is more important than all the rest. For many years America has been admired and respected by millions of Japanese for many different things; but perhaps the deepest respect has been because of its religious tradition. It used to be regarded in Japan as a Christian nation. But this is no longer true today. The Japanese people know now that the United States is not fully a Christian nation. When it is, they too will accept Jesus as their Lord. "By their fruits ye shall know them." What is youth going to do about this? ▼

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a Gakkai's new temple is expected to attract three million pilgrims yearly.

ICU / DISTURBING ITS STUDENTS



• The International Christian University (ICU) near Tokyo is a disturbing place. This is no accident, for ICU is disturbing by design. Students come to ICU thirsting for knowledge, intrigued by Christianity, charmed by internationalism. Little do they realize how disturbing each of these can be! They are attracted by ICU partly by the ideals unequivocally proclaimed in its name, partly by ICU's success in establishing itself among the top-ranking universities of the nation, partly by ICU's relatively low scale of tuitions and fees. It is only after they have squeezed by ICU's rigid screening process and have become ICU students that most of them begin to have an inkling of what has happened and what is in store for them.

Young people in Japan crave education. In the first place, education is necessary in order to find a good position in an exceedingly competitive job situation. But beyond that, bright students have a strong urge to be "in" on what's going on in the world at large, to break beyond the bonds of this island nation which until relatively recent times was also insular in its outlook. But also these young people are motivated by a kind of pride, by a desire to show the world that they are as bright, as clever, as capable, as productive as the people of any nation on earth. And furthermore, because they are alert and perceptive, they observe the mistakes and failings of societies and nations and feel a compulsion to think out solutions and to set the whole world straight on its feet. For these reasons they crave education, and also make high demands upon it.

Most students want to get into one of a select universities. After six years of elementary school, three of junior high, and three of senior high (and possibly an extra year or two of "cram school"), they take entrance examinations at two or three universities of their choice. At the better schools these exams are highly selective. At ICU, for example, depending on the year, one out of six to ten applicants are accepted. ICU set out from the beginning a dozen years ago to be this kind of a school—not because its founders craved a "snob appeal" but because they aimed at training leaders. And leaders, whether of thought or action, are made only of the best stuff.

• **The first task is to learn to talk to each other.** As soon as they become ICU students, these young people must wake up to the realities and implications of internationalism. Perhaps they had thought it meant sitting under a shade tree discussing world peace with like-minded students from other countries. Well, eventually that may be part of it. But communication depends on language, and fluency in language is achieved only through work—hard work. ICU maintains a bi-lingual program.

and our degree-seeking students are required to be proficient in both English and Japanese, to enable them to take courses under our international faculty (about two thirds of the courses are taught in Japanese, one third in English). So their first task is to take intensive work in either one of the two languages. This takes a tremendous amount of time and energy, and those who come into the ICU program must be convinced that it is worthwhile. For example, Japanese students, who have already had six years of English in junior and senior high, are put through the Freshman English program for 16 hours a week during their first year. The long, hard drill is often monotonous and sometimes discouraging. Students from other countries must learn Japanese. They spend 27 hours a week in class at it, and up to double that amount outside the class. That is an 80-hour week! But it is a vital first step on the road to internationalism. Disturbing, isn't it?

It's easier living back home, but . . . Beyond linguistic understanding is cultural understanding. The student who comes to ICU thinking how wonderful it will be to have an American, Chinese, or Japanese roommate sometimes gets a rude awakening. It is natural that people from different cultures have different ways of thinking and doing things. But few realize what emotional explosions these differences can trigger when people are thrown together in a close situation. We are all compelled by both habit and by cultural logic to our own patterns of doing things. It is very tiring—for both students and faculty—to live in this kind of an academic community because it requires constant evaluation, adaptation, and adjustment to new ways of thinking and living.

Any student (or professor) who is looking for an easy life should not come to ICU. This is a place of busyness, of hard work, of tough demands, where people must become convinced of why they are here and of what they hope to accomplish. Living separately is possible but does not make for good encounter, good internationalism, or good Christianity. This is why there has been the attempt here to create this on-campus community—international, Christian, and academic—where people can learn what it means to live together, work together, and sometimes get into hot disagreements with each other. It is only when the “honeymoon” is over—when the enchantment of the quaint or amusing or intriguing has worn off—that people meet as *individuals* and begin to establish a basis for international understanding on a personal basis. This whole process is also a disturbing one.

ICU is a Christian university. This means that all of ICU's full-time, permanent staff are Christian. They are not of any one denomination or “stripe”; they represent a wide range of Christian traditions including the Episcopalians, Calvinists and Lutherans, Quakers and

Baptists, free and high church. The only thing we ask is that all acknowledge the same Christ as Lord and Savior. How can this be disturbing?

First, being a Christian institution in a non-Christian culture is disturbing. Japan is traditionally Buddhist and Shintoist. Modern Japan is characterized also by materialism, scientism, secularism, and a number of other -isms typical of most modern societies. Simply by proclaiming itself as a Christian university, ICU, along with other Christian schools in Japan, asserts that there is another viable option—that we believe there is a more perfect way.

Second, because of our philosophy of Christian education, ICU disturbs. ICU asks its teachers to accept each other as Christian brothers, but also to speak out of the depths of their commitment, experience, and training, and to challenge the members of the community, both faculty and students, with their profoundest concerns and deepest convictions. When such people bring their ultimate commitments and their most vital challenges to the attention of the campus community, everyone is bound to be disturbed. All are bound to think, to evaluate, to decide for themselves where they stand and what they are going to do.

Third, Christianity is disturbing and revolutionary in its very nature. Christianity does not exist merely to prop up or sanctify a culture, or to justify our habitual way of doing things. Christianity sits in judgment on these things and calls us to change them when they need changing. It therefore calls to commitment, and such a call is disturbing. ICU challenges its students with education for commit-

おはよう=Ohayo

Good morning

Bon jour

صباح الخير

Guten Morgen

Доброе утро

Buenos dias

わかりません=Wakarimasen

I don't understand

Je ne comprends pas

لا أعرف

Ich verstehe nicht

Не понимаю

No entiendo

ありがとう=Arigato

Thank you

Merci beaucoup

شكراً جزيلاً

Danke

Спасибо

Gracias

ment—the popular form is put in the question. “Knowledge for what? We of the Christian schools in Japan believe that our students must decide—for or against—and know the reasons why. But we do not believe in coercion. At ICU, for example, there is no religious test for student applicants. (In fact, 90 per cent of our entering students are not Christians.) We do have a Christian program, but only one course “Introduction to Christianity,” is required. All the rest of the program are free and optional. There is a one-hour chapel service every Wednesday, and a Christian Emphasis Week in June. The Religious Life and Program Committee schedules Bible classes, retreats, and other activities. But all of these are optional to students. We feel that the claims of the Christian faith are valid and vigorous enough that they can compete on the open market for men’s minds and devotion. If our faith lacks the vigor, this relevance, it has no place in this world. If our faith has vigor and relevance, it can stand on its own merits. This greatest gift in the world can only be accepted freely and openly.

Does faith hinder the search for truth? One other thing must be stressed about the Christian character of our school. People often have the notion that Christianity somehow limits or inhibits the search for truth. But can it not be said that the absolute reverse is true—that Christianity brings greatest amount of freedom? If one believes that truth is of God, then one can look for and embrace new truth with joy. New knowledge then is not a threat; it is welcome light on our path to understanding of God and his universe. But once truth has commended itself to a student, he is obliged, we believe, to act upon it, to commit himself to it, as was noted above. C. S. Lewis wrote in *The Great Divorce*, “Thirst was made for water; inquiry for truth.” The thirsty man will drink the water when he finds it; the inquiring man will embrace and act upon the truth when he discovers it. The New Testament tells us that Peter confessed to Jesus, “Thou art Christ, the Son of the living God.” Jesus replied “Upon this rock I will build my church.” Christians have been disagreeing ever since on what Jesus meant. Was he referring to the man Peter? Or to his statement of faith? We believe it was this tremendous conviction wrapped up in the person Peter that was to be the rock on which Christ would build His church. Only such people can help to build the Kingdom of God here on earth.

What is disturbing about ICU as a university, apart from its international and Christian character? In the first place, any university that is worth its salt is bound to disturb students. Any young mind confronted by new concepts, by new knowledge, is bound to be stimulated to ask questions, to test, to compare, and to decide. Whether the subject is economics, psychology, or philosophy, the student is exposed to

different interpretations. Some will ring true to him! Some will not. Who was right about economics, Marx or Keynes? Does Freud really explain personality? What do Plato, Confucius, Kant, and Kierkegaard have to say to the world today? In a university, one must not only know who said what, but also make up his mind about whether he agrees or disagrees. One must think about things one hasn't thought about before, and one must be prepared to adjust his opinions and prejudices accordingly. This process is bound to be disturbing.

So is the process of synthesizing knowledge—of trying to make the pieces fit together. For example, what is the relation of language to logic or to philosophy? Can the economist and the psychologist work together on the solution of a social problem? What are the theological implications of quantum machines? Alert students must deal with problems like these. ICU tries to help them to work out such puzzles in special courses in general education in their first and second years, and in senior integrating seminars in their last year. But finally each individual must make his own synthesis, his own solutions.

As a university we at ICU believe in excellence. Particularly as a Christian university we feel we must serve excellently. If we cannot do things as well as, or better than, other universities that are providing excellent education, it should stop. A Christian university is not just a school that is interested in religious things, leaving the secular world to others. As a university we are committed to the search for and the dissemination of truth but attempt to add the Christian dimension to it. A Christian school is in itself an

いくらですか=Ikuradesuka?

How much is it?

C'est combien?

كم هذا؟

Wieviel kostet es?

Сколько стоит?

¿Cuanto cuesta?

ごめんなさい=Gomennasai

I beg your pardon

Pardon

بآآف

Entschuldigen Sie bitte

Простите

Perdón

さようなら=Sayonara

Good bye

Au revoir

عائلا

Auf Wiedersehen

До свидания

Adios



Dr. Kleinjans (upper left) and his wife (on the floor lower left) welcome a group of students for informal talk over cups of tea.

attempt to show that the "sacred" and "secular" cannot be separated. This desire for excellence is disturbing to the complacent person who is willing to accept the common or mediocre. This insistence that religion and knowledge are related is disturbing to the conventionally religious person who tucks his religion away in a separate compartment.

There are a few other aspects of our school which make ICU different from any schools. The bi-linguality, in addition to general and specialized education, puts a heavy load on the students, and in order to get everything in, there must be three terms a year instead of the customary two. In effect, ICU students put five years of work into four years. ICU pioneered the open-stack library in Japan; in other words, the library is for the free use of our students, not just for the professors as are many university libraries in Japan. It is a source of satisfaction that some other schools are now following ICU's lead in this.

Another disturbing factor to the boys at least, is the girls! About 42 percent of our 1100 students are girls—a rather unusual circum-

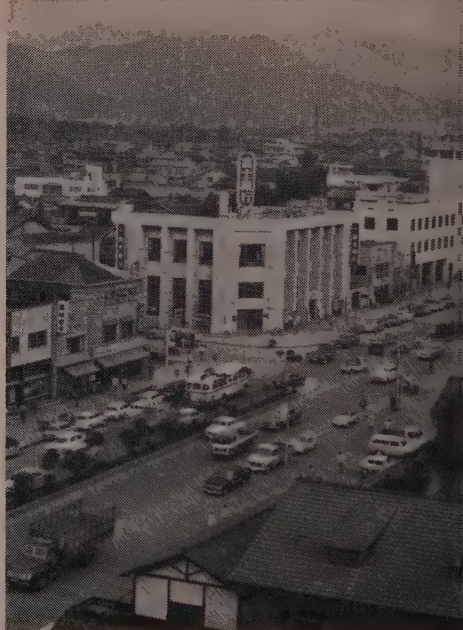


Asahi Shimbun

stance in a Japanese university. Men traditionally have the pre-eminence in Japanese society, but the girls are challenging their position in the ICU society. Another of the unique ICU policies is our scholarship and student financial aid programs. ICU early established the principle that no one who qualifies for admission should be denied an ICU education for financial reasons.

Probably the most disturbing factor about ICU is its own incompleteness. ICU is still not what it should be, or what many of us want it to be. The school is young and there are academic areas that are still improperly covered. There must be a wider representation of nations and cultures in the ICU faculty and student body. The knowledge of what it means to pray, "Thy Kingdom come, Thy will be done, on earth as it is in heaven." This is disturbing, isn't it? But this is our challenge at the Christian colleges in Japan, and it's your challenge! ▼

DR. TAKEHIKO KLEINJANS / A.M. President of Academic Affairs at the International Christian University at Mitaka, near Tokyo. Dr. Kleinjans has come to know many students from many lands.

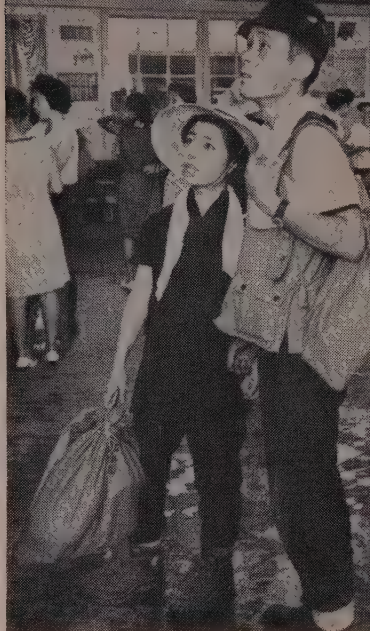


A CHRISTIAN PASTOR AT WORK

• Christians are only a small minority in Japan—from one to three per cent. “Yet, I believe,” says a Japanese pastor, “that we can be the salt of the earth.” A pastor in the minority Christian church in Japan has no place on the status scale of Japanese society. His salary is low, his life is hard. Yet every year the number of men in Japan seeking to enter the ministry is increasing—men who will complete seminary and serve three years of internship before being ordained. The result is that the ratio of well-trained ministers to church members in Japan is one of the highest in the world. Of the 1568 local churches of the United Church of Christ in Japan (Kyodan), almost all are served by Japanese pastors. Rev. Eiichi Amemiya (right), 37-year-old pastor of the Yamanashi Church of Kofu, is a typical Japanese pastor, although his 120-member church is a little larger than the average. His church is one of four Kyodan congregations in the city. And what is it like to be a pinch of salt in Kofu?



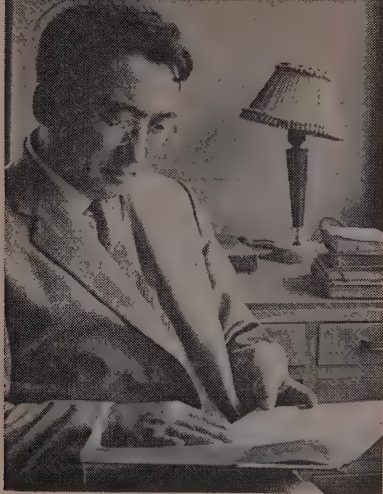
A comic book and TV hero, called Iron Man Eight, vies with modern samurai for the minds of children of Kofu (far left). The mountains surrounding the valley in which Kofu is located are the city's source of fame—the grapes grown on its slopes, the crystal taken from its rocks and polished and cut into stones for jewelry, and the beautiful scenery which attracts tourists, mountain climbers, and skiers. Although many youth flock to Kofu for recreation (right), 90% of its own young people flock to Tokyo and Yokohama for educational and employment opportunities.



N KOFU

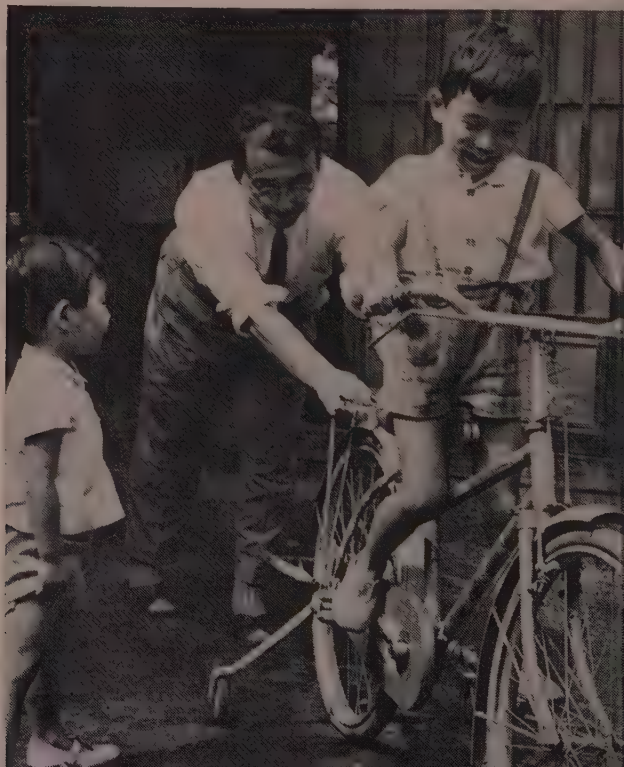


ENTRIES IN H



After awakening at six in the morning and having breakfast with his family, Rev. Amemiya spends the morning in study. On his shelves are books and magazines in Japanese, English, and German. "Of course, I study theology," says Rev. Amemiya, who was graduated from Tokyo Union Seminary in 1953, studied in Germany during 1962-63 on a scholarship from the Evangelical Church of the Union. "But I also read psychology, sociology, and current news."

Helping his two pre-school sons, Isaac and Kinji, learn to ride a bicycle is part of his daily life. Along with his wife, Nobuko, they live in the four-room parsonage next to the church. Unlike many Japanese pastors, Rev. Amemiya does not do *arbeit*—part-time side work, for his membership is large enough to support him fully.



ATEBOOK SOUND FAMILIAR . . .



In the afternoons Rev. Amemiya conducts a Bible class at the hospital (left), visits church members' homes, or sits in on a school Hi-Y meeting. "Knowing everyone by name, giving good pastoral care—this is one of the advantages of a small congregation," says the minister, who finds that his motorcycle enables him to visit the homes of everyone of his members at least once a month, and to take part in community activities as a responsible citizen.

In the evenings, members are at church for prayer and Bible study, group projects, and work on the monthly church magazine, *Kibō—Hope*. Rev. Amemiya meets regularly with the presbyters (below), as well as with committees on evangelism, education, and finance, responsible for program and policy decisions. The church membership still retains its original middle-class flavor with a predominance of teachers, professional men, white-collar workers. ▶



WHEN CHURCH MEMBERS ARE "SALT"

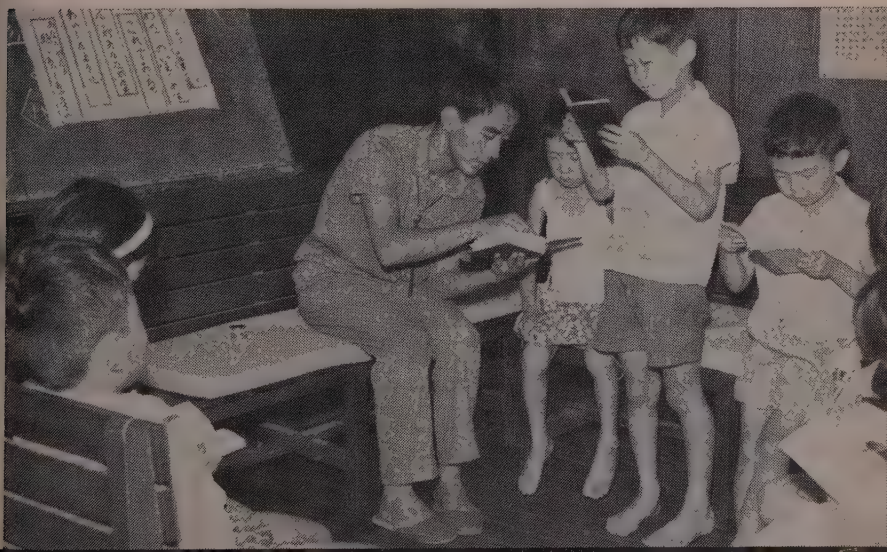
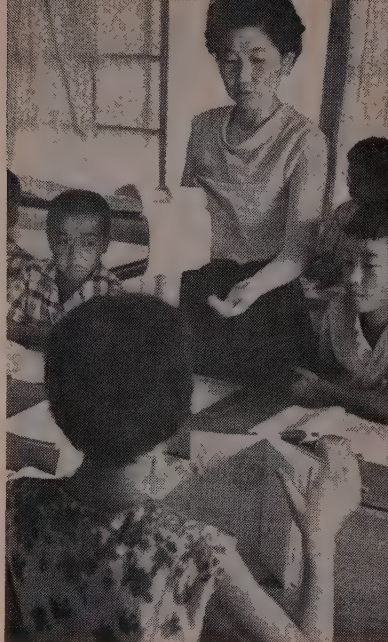


Sixty years ago the Yamanashi Church was begun by two laymen—one a Dr. Masahisa Uemura whose picture hangs on the wall and whose books were given to the church after his death. Although members were scattered and buildings burned during the war, 30 members came back to re-establish the church after the war. Rev. Amemiya was called to the church 11 years ago. Gradually the church is increasing in membership.

EY TAKE A STAND

Rev. Amemiya believes that being the "salt of the earth" means more than mere activities within the church institution. And so he urges members to study issues and take a stand in such areas as Japan's peace role, preservation of the post-war "peace" Constitution of Japan, and separation of church and state (threatened by the growing practice of government-sponsored shrine observations). And since even the grammar school children feel the pressure of passing college entrance exams, the church provides after-school tutorial sessions (right).

Sunday is neither a holy-day nor often a holiday for many people in Japan. But on Sunday morning many children come to the church school. In the case of those children from non-Christian families, it is the only time they hear of Christ and the faith of Christians. In this classroom (below), which is simply a square formed by four church pews, third graders study with their teacher, a university student. Other classes meet in the sanctuary, too, as well as in the parsonage. ▶



Sunday morning church attendance averages 70, two-thirds of whom are under 30 years of age. Fifty or so will be church members, the other 15 or 20 are so-called "seekers" or "inquirers." A seekers' class on Saturday studies the Heidelberg Confessions and other basic materials about the Christian faith. During the year, five or six special Sunday morning worship services are held for non-Christian youth, working youth, or other special groups.



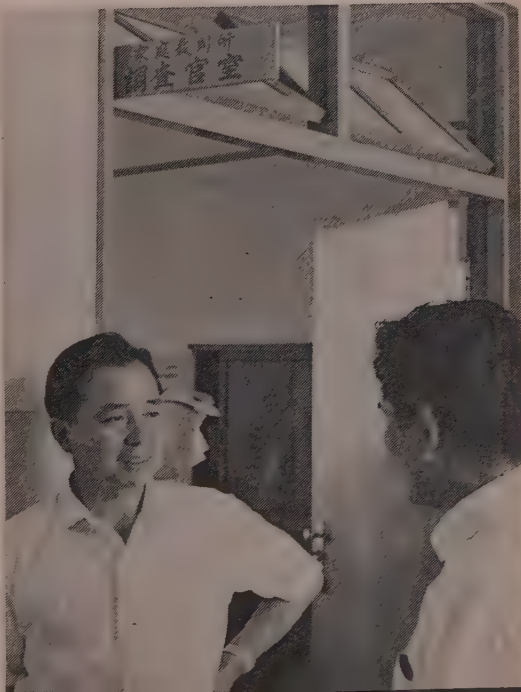
The pastor says city churches with a nucleus of continuing members need to do more to help the country churches. "Year after year, country churches develop good groups of high school students, only to have them leave after graduation, leaving the church with no source of support." On a Sunday morning in his own church, Rev. Amemiya teaches a class of junior high girls (below) in a tatami room. Girls in uniform are from Yamanashi Eiwa, a girls' high school under Christian sponsorship.

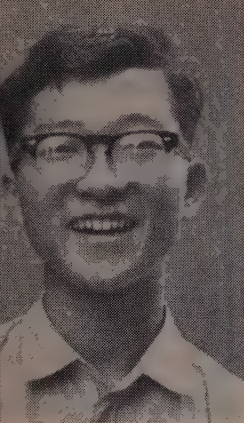


CHURCH'S FELLOWSHIP ARE ALSO THE "SEEKERS"

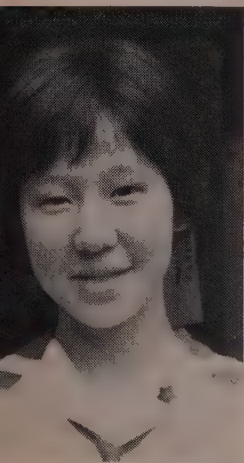


Head of the Sunday School is Yokio Itoh, who left Kofu as a youth to go to college but later returned to serve as juvenile probation officer in Kofu's Family Court. Also a presbyter of the Yamana-shi Church, Mr. Itoh is a member of the Kofu branch of a Christian peace organization. His wife carries many responsibilities in children's welfare in Kofu. With their two sons, the Itohs represent one of the church's strong Christian families. ▶





"The members of our KKS (Kyokai Koko Sei—"church high school youth") are good students and very serious about life," observes Rev. Amemiya. One of the youth, Hiroshi Nakadote (left top), says, "There is much tension and confusion in the middle class today. Look at the symptoms of it—the Roppongi gang (a teen gang in Tokyo), corruption in the Diet, even in entrance exams. Because of things like this, some people our age have lost hope or turned to the Communist Party. I think we must be critical of political and social conditions."



KKS members don't like the entrance exam system, which makes "passing a test" the only motive for study. However, it's a temptation just to go along with it and not worry about those who don't get in. "But," says Kazuko Shima (left center), "I think it is not good to let the present conveyor-belt kind of education go on and on. We should solve this problem somehow."



As members of Japan's middle class, the boys at Yamanashi Church expect to become salary men and the girls expect to live "uneventful lives" as housewives. Shoko Miyagawa (left bottom) adds, "I think it is good for us women to get married and live a settled life, but I would like to live my life as a person of the 'first rank,' although I don't mean rank in university or money or material things but in terms of value." Teens in Kofu don't date, although they enjoy co-educational groups like KKS and Hi-Y. Some would like to see the practice of "dating" started, believing it will come sooner or later. But parents did not "date," so there is no precedent. Students wonder how to go about it and who will start it.

TO FI



ANSWERS FOR A PUZZLED GENERATION



The summer shūyōkai or retreat (above) is a central part of the Japanese church's evangelistic program. Here for the first time many persons find out what is meant by "Christian community" and Christian daily life. As for his own active KKS youth, Rev. Amemiya sees them also at Hi-Y, workcamps and retreats. Later, when they go away to college, he refers them to Tokyo churches and heads annual Kofu reunions in Tokyo. "I think our young people are able to continue to live good Christian lives even after they go to the city," he says with a note of genuine confidence.

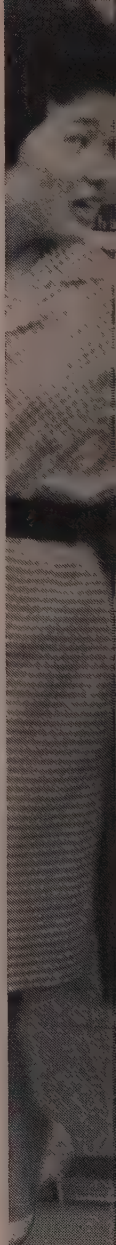
• Childhood is a happy time in Japan. Japanese love children, indulge them, give them great freedom. Of course, one must strictly obey one's father, and time is more rigidly regimented for children in Japan than in America. But in Japan, the child's whims and spirit are free. But adolescence is different. Survival in Japan is credited to conforming tightly to a tight pattern, and conforming is the great ideal. *So at adolescence, one must leap from the freedom of childhood to the conformity of youth, a jump for which most are ill-prepared.* This is the first problem for Japanese youth.

Of course there is rebellion. But, like a father to his child, the Japanese society tolerantly and unemotionally fends off the rebellious acts of any disgruntled youth—as long as that rebellion does not endanger the “system”—knowing that when the chips are down, the strength of the “system” (the still-living traditions of feudalism) and the contemporary confusion over values will bring youth into line. While this tolerance for mild rebellion cushions the shock of conforming, it creates a second problem for youth: *Essentially youth are not being taken seriously.*

The traditional pattern of Japanese society is based on feudalism. Feudalism is a relationship between lord and vassal, in which loyalty, protection, and service determine all rights and personal relationships. In old Japan the feudalistic relationship extended not only to one's liege lord, but to the father, the husband, the older brothers, the teacher, the employer, even the group-leader are “lords,” and feudalism was the instrument for securing conformity. But in 1945, this traditional pattern was discredited by defeat. And the Allied Occupation established by law or by its prestige or by both, post-war institutions (such as the new Japanese Constitution) which are based on those values of democracy and individual rights developed in 18th century Europe and unfamiliar to the Japanese. While social institutions can be established by law, the values underlying them cannot be established by law in the hearts and minds of men.

This has created a third, and a two-fold, problem for Japanese youth: *Long-cherished elements in Japanese society have been greatly weakened or destroyed, discredited, and replaced with strange and ill-understood institutions; and so, the new pattern to which a young person must conform is muddled.* All but a few do conform to this new, mixed, confused pattern, and although the old values are scorned, the new values have not yet jelled. ►

THE YOUTH ARE HARD-WORKING, B





NEASY AND CONFUSED / BY ROBERT GRANT

Oriental thought is not rational and speculative, but intuitive and mystical—concepts are not related logically, neither are they derived from nor supported by principles. For all but the seers, “thinking” is the remembering of the concepts that one has learned. Education in a feudalistic society is not problem-solving, but wresting the answers from one’s “lord.” Feudalism encourages this because dependence on one’s “lord” for the answers insures loyalty and obedience. But the “lords” of Japan proved wrong in 1945 and so were their answers. Without a body of principles from which to derive new answers, the irresponsible are bewildered and the responsible frantically search for new “lords” to provide new answers.

In a pattern of thinking that is not based on principles, morality is simple obedience to codes of rules, and the penalty of disobedience—or ignorance—is shame and ostracism. In old Japan every kind of personal relationship had its own code of rules to be learned and obeyed. But in the sudden change of history, personal relationships have changed. For example, in the nearest thing to “dating” customs of old Japan, the woman saw that the man got safely home. Now in the new Japan, shall the boy take his girl home after a date, shall she take him, or shall they say good-bye in the theater lobby, in the coffeeshop, or at the bus stop?

And so, with the answers of the past discredited, without principles from which to derive moral choices, with a radically new ideal of human relationships, Japanese youth are having the thrill of hurtling down a mile-long hill in a ten-ton truck with broken brakes and no steering wheel.

The problem is, therefore, not to find an acceptable pattern of conduct to replace the old, but to reconcile the internal and external conflicting pressures in regard to the “rules.” It is a psychological, emotional, spiritual problem rather than a social one.

If religion is a problem for Japanese youth, it is largely an unfelt problem. Neither Shinto nor Buddhism nor their modern offspring (the New Religions) conceive of man as so dependent on the gods as Christianity does, and the thousand-year synthesis of Shinto and Buddhism has blurred the definition of the gods. The gods have no concern for the acts of man. There can be no rebellion against the gods for there is nothing to rebel against. So the Japanese are not harried with a sense of sin. Modern Japanese contact



THE VALUES OF OLD JAPAN ARE SCORNE



Wide World Photo

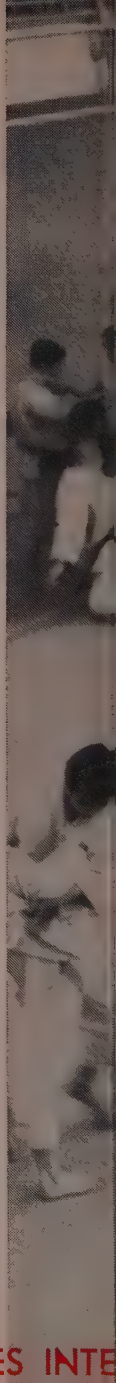
THE NEW VALUES HAVE NOT YET JELLED

with the West has been in terms of humanism, science, and materialism rather than in things of the spirit. The Western tourist in Japan is much more interested in silks, pearls, and cameras than in religion, far more concerned that the Japanese be democratic than religious, and far more appreciative with the beauty and quaintness of Buddhist temples and Shinto shrines than with their religious significance. So to most Japanese, religion is a kind of insurance policy and they treat religion just as any U. S. youth might treat insurance coverage. The pity is that by this under-developed idea of religion, Japanese youth are deprived of a pattern of values that would clarify their problems of society, morality, and politics.

Life in Japan seems to be more competitive than in America, and Japanese youth feel much more intensely driven to succeed. By hard work and the right contacts the secret combination of success must be wrenched out. This, coupled with the greater regimentation of time than U. S. youth have, leaves Japanese youth with comparatively less leisure time. But in his leisure, the Japanese youth devotes himself with an intensity that would spoil the fun of recreation for an American. His recreation is the recreation of youth the world over. He excels in those activities calling for skill and quickness rather than strength and power. There seems to be a greater sense of appreciation for fineness and minuteness rather than mass, a greater sensitivity to the recreational possibilities of art, and a less sharp demarcation between masculine and feminine recreational activities.

From these basic problems there develop the more practical problems of life for Japanese youth, such as: Reconciling how one *wants* to live with how one *must* live; securing the approval of one's superiors and peers; finding time in a tightly regimented schedule for what one wants to do; finding the economic means to meet one's growing tastes in an economy in which the standard of living is sharply rising; finding a job; finding a wife or husband. These are universal problems, but in Japan they have become much more complicated. In this tension between old and new, youth is far from despair. By industry, ingenuity, persistence, the secret combination will be found. Yet youth is uneasy, puzzled, confused. ▼

ROBERT GRANT / As a professor of American Literature at Doshisha University in Kyoto, Mr. Grant knows the mind of youth in Japan. His extra-curricular activities include discussion groups in his home, church work, and special concern for his neighborhood families.



WITH LESS TIME FOR LEISURE, HE GIVES INT



FORT TO HIS RECREATIONAL ACTIVITIES



SUMIKO NAKASONE
"Our life is
centered in exams . . ."



CYNTHIA MATTHEWS
"capitalism can
succeed in Asia . . ."



KOICHI YANAGISAWA
"most religious
believers are
conservative . . ."



YUICHI SHIMOMURA
"many youth
are leaving
rural areas . . ."



JOHN POWLES
"Japan fears



MAPIKE APAKAWA
Christianity
could bring a



KAZUYA FUJIWARA

"university graduates
have great advantage . . ."



TAKAHASHI

"discrimination
is after Lincoln?"



KAREN SHORROCK

"teens have
no firm codes
to follow . . ."



SHINGO SHIBATA

"I am against
arranged marriages"

TEENS TALK ABOUT LIFE IN JAPAN . . .

• What are the biggest problems facing teens who live in Japan? What do they think about marriage, about religion, about world affairs, about the United States? We asked our contact in Japan, Marjorie Tunbridge, to get a cross-section of teens to answer our questions. Shingo, Karen and John are from Tokyo. Sumiko, Koichi, and Yuichi come from Ueda City, Nagano Ken, a rural town 100 miles from Tokyo. And from Japan's northernmost island of Hokkaido come Mariko and Kazuya of Nayoro City and Miyoko of Shimokawa. All are high school students except Cynthia who just entered Grinnell (Ia.) College as a freshman and whose family is currently home on furlough. Mariko, Kazuya, Koichi and Shingo are not Christians, although Shingo will soon be baptized. Karen, John and Cynthia are from missionary families serving in Japan.

EXAMS TOP ALL PROBLEMS /

The thing that is always on our minds is examination. In present-day Japan from kindergarten up to college we must study hard, oppressed by the heavy burden of passing the next entrance examination, competing against many other boys and girls. I think we grow through experiencing hardships but when I hear about the situation in America where you have a different method of entering high school and college, there are times when I think theirs is a wonderful way. However, all we can do is to do our best to solve our own problems in the circumstances in which we find ourselves.—*Yuichi Shimomura*

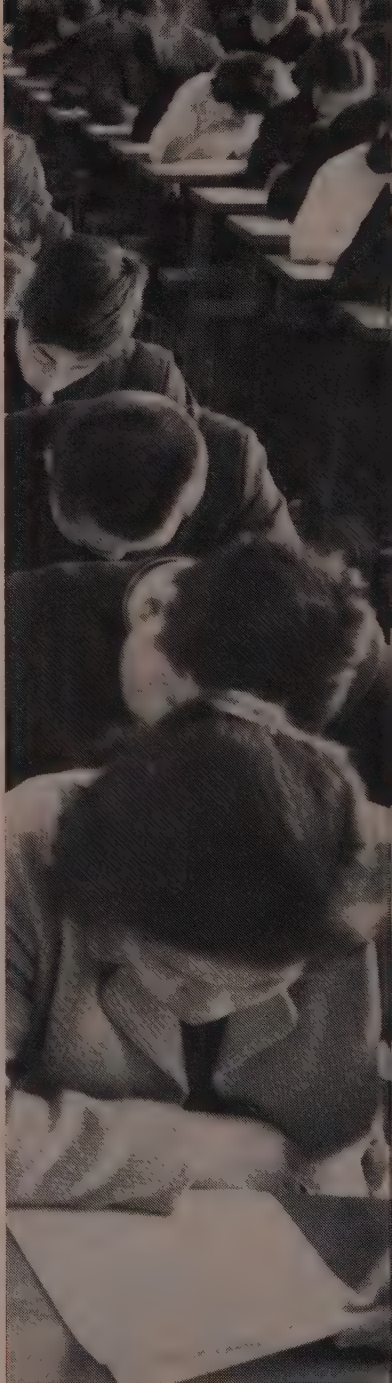
In present-day Japan, university graduates have a great advantage over high school graduates. Thus, the biggest problem for teenagers is university entrance. However, I don't want to advance by trampling on my friends.—*Kazuya Fujiwara*

Our life is centered in examinations. Our true aptitudes get warped and become unclear. This preparation for examinations gives us no time to develop our minds and no time to read the works of great writers during the most sensitive period of our lives. As a result, we may become very shallow persons. As for myself, I have no choice but to follow the system, but it is a hardship to have to study just for examinations and I want to try to make time to read some really good books.—*Sumiko Nakasone*

There are many students who do not participate in club activities because of studying for examinations. High school has become just a preparatory school for university. I wish we could have a more pleasant life in high school.—*Mariko Arakawa*

The future is gloomy for those who fail.

ICU Photo



RAPID CHANGE IS BAFFLING /

Juvenile delinquency is the biggest problem for teenagers in Japan. Aren't many delinquents the results of the faults of families and society? Children are very sensitive to their surroundings. I would like to see a change in society so that it doesn't just concentrate on business, but on bringing up children to be honest. For that, both adults and children need to come to their senses.—*Shingo Shibata*

One problem facing Japan is the decrease of young people in the rural areas. The centralization of workers in the big cities and the loss of workers in the rural areas is a big problem, but this could be solved by mechanization of farm work. —*Yuichi Shimomura*.

Today many Japanese young people find it hard to fit into one culture. Westerners, and particularly the attitude of the American teenagers, influence the Japanese so much that they imitate the American ways in as many ways as possible. The old standards and code of living in Japan, which has begun to disintegrate since the end of the war, are breaking down completely. Therefore, it is not unbelievable that this younger generation has no substantial code to follow. They are balancing between two chairs. The only way to solve this problem, I believe, is for the Japanese teenagers to take the best of their traditions and practice them in the new, modern, changing way of life in Japan.—*Karen Horrock*

The big problem for the "M.K." (missionary kid) living in Japan is finding one's national identity. Japan becomes an adopted home and yet one is never truly Japanese. On the other hand, neither does one really feel American.▶

—*Cynthia Matthews*

A young cyclist wears hygienic mask.

Three Lions Photo



WHO SELECTS YOUR MATE? /

Should marriage be arranged by parents? I don't think there is much difference in the various ways of meeting one's mate. However, I think the most fortunate marriage would be marriage after a period of courtship, with mutual love and with the blessing of all the people around us. I think a marriage arranged by parents is one good way, when the desires of the individuals are fully respected.—

Sumiko Nakasone

Since parents take into account their children's desires in looking for husbands or wives for them, we cannot make a general statement that marriage arranged by parents is bad, but I am personally against it. Marriage takes place only once in a lifetime and it is my earnest desire to choose for myself, looking for true love.—

Shingo Shibata

Many more teens are leaving home to go to the cities. Parents lose control of marriage plans. Now many more divorces are taking place. Which is better?—

I think marriage should be made through mutual love between a man and a woman. There is nothing so irrational as to have it settled only by the parents. But where the two people have no definite wishes, I would hope the marriage would be decided by parents.—

Today, we first have a meeting arranged by our parents, then for a year or so we go together. Then if real love develops, we get married. Many young people are following this system now. I think this kind of arranged marriage is best, for through it we can discover each other's real character and there should be few regrets later on.—

Mari-ko Arakawa

Bride sips nuptial cup in ceremony.

Wide World Photo



AN EXAMPLE TO ALL ASIA /

The most critical question facing Japan today is the problem of the atom bomb, because experiments are being conducted everywhere in the world and the ashes are harming the land and the people of Japan.—*Yuichi Shimomura*

We do not know when war may occur. Japan stands between the two great powers. In international society, Japan has a unique place in Asia as an advanced country, and must be a go-between East and West and bridge between them.—*Shingo Shibata*

We need to preserve individualism and an easy-going compromise with reality.—*Koichi Yanagisawa*

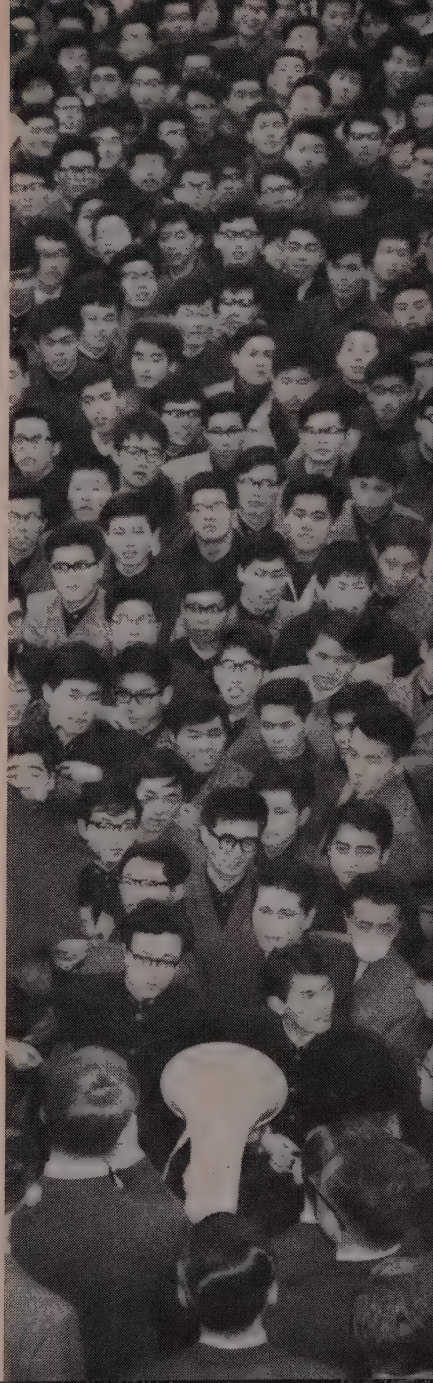
Recently the government has started a movement to "build character." Why should the government do this? Primarily character building must be done before practicing politics. Another big problem in Japan is that people are not united in religion. Putting these things together, finally, we are like this because we have no proper foundation for our nation.—*Miyoko Takahashi*

The most critical factor facing Japan today is lack of space. Tokyo, suffering from a severe water shortage, should come under criticism not sympathy. Tokyo is a totally unplanned city, having a water supply for only three million people and having to support 12 million people.—*John Powles*

I see the need for Japan to relate herself to the other Far Eastern countries, by giving them leadership and assistance. Japan has proven to the West that capitalism can succeed in an eastern country and now Japan must be an example of this to other less advanced countries.—*Cynthia Matthews*

Tokyo students welcome U. S. envoy.

UPI Photo



PUZZLED BY U. S. LIFE /

The attitude of intellectuals in America to the Negro problem, and the moral consciousness of American youth are things that puzzle me greatly about life in the United States.—*Sumiko Nakasone*

One of the things that puzzles me most is the assassination of President Kennedy, who was one of the great men of the world. His death affected not only America but all the countries of the world, for it has caused troubles for the whole world. What are people in the United States thinking? Another thing is that the problems between Negro and white people are still not solved, even though 100 years have passed since Lincoln emancipated the slaves. Why is there still discrimination in America, where democracy is so well developed? We Japanese must also think about this.—*Miyoko Takahashi*

I think that raising the standard of living of the poor people of each nation should have priority, rather than spending so much money for military use.—*Kazuya Fujiwara*

Most disheartening to find in the lives of American people is complacency and indifference to world affairs—and even domestic affairs. These people make up the majority of the people in this nation which is attempting to lead the world. I often wonder how long this state of affairs can exist without proving fatal to the fight between communism and capitalism.—*Cynthia Matthews*

What puzzles me most about the United States is the degradation of juveniles in New York and the riots of the Negro people, in contrast to the highly developed cultural life in America.—*Koichi Yanahisawa*



Japan's "mixed blood children" are now teens.

Wide World Photo

WHAT'S RELIGION'S ROLE? /

I am not a believer but I hear about Christianity from my friends and compare it with the old religions of Japan. I am certainly not a Christian myself nor am I partial to Christianity simply because some of my close friends are Christians, but I can see that the spirit of Christianity is different from other religions. Although it appears weak, it is really strong and this is very refreshing. If many Japanese had such a spirit as this, it would help brighten society. However, I fear that, generally speaking, believers of any religions are conservative thinkers.—*Koichi Yanagisawa*

I think that the gospel has not been fully preached in this world. In the present state of affairs, among the 100 sheep, 99 are still straying. We Christians, as persons called by God, must be evangelists. My highest dream is that everyone may come to have a joyful knowledge of God.—*Shingo Shibata*

The role of religion in Japan is to give more meaning and values to life than the materialistic Western way of life which the Japanese people are presently trying to copy.—*Karen Shorrock*

In the West the people all are Christians and this brings about a unified spirit among the people and they can lead satisfying lives. If we had such a religion in Japan, it could play a part in unifying the nation and helping people to a satisfying life.—*Mariko Arakawa*

Religion is the basic foundation for reminding us of our social nature. Through religion we become human and build a suitable society in which human beings can live. That's the role of religion.—*Myoko Takahashi*

Is world's largest city the loneliest?

Interboard Committee for Japan Photo





A QUIET REVOLUTION

Cake counter in the Takashimaya Department Store in Tokyo

• More than 10,000 new words derived from English have been added to the Japanese language in the past 15 years. As a result of this quiet and perhaps unequalled, revolution, the Japanese housewife does her shopping at the *su-pa-ma-keto* or at the *depa-to* (department store) where before entering she looks in the *sho-windo* to see what is on display. Parents go to school to attend meetings of the *pi-chi-e* (pronounced "pee-chee-ay," the one-word equivalent of PTA). With the popularity of baseball in Japan, many familiar sports (*supo-tsu*) terms are heard at any *besu-boru gemu* (pronounced "bay-soo-bore-oo gay-moo"). Among the best-sellers (*besuto-sera*) is a book called "*Mai Ka*," using the phonetic of "My Car" rather than the traditional Japanese terms *watakushi no jido-sha*.

Why this growing use of English loan-words in the modern Japanese language? First of all, the booming modernization of Japan has introduced many new aspects into its traditional culture and the native vocabulary simply had no words to express these new concepts and new objects. And so new words were needed to fill the gaps. Secondly, because of Japan's close association with the Americans and the British, English has become the "second language" in Japan. From seventh grade on, boys and girls in Japan spend several hours daily in required English studies. There are more Japanese teachers employed to teach English than to teach the highly complex Japanese language. Educational TV carries English language lessons several times daily. And so the Japanese are familiar with the sound of English.

The "word-makers" of the new Japan seem to be the advertisers and the intellectuals, who are the men who have had closest contact with



I LANGUAGE / BY PHILIP WILLIAMS

Photo by John Kamoda

Westerners. Scholars do as much as 95% of their reading in foreign languages, predominantly English, which is the medium generally used when publishing the findings of their research. The advertisers have an even greater impact, seeking always for a new term to catch the public eye. And then there's the prestige value attached to foreign-flavored words—commercially, academically, “culturally.” Japan also has all the potentials for adapting new words on a national scale with top speed. These potentials include the highest literacy rate of any large nation, several daily newspapers with nation-wide circulation, more “weeklies” than any other country, relatively inexpensive radio and TV everywhere—and all these resting on foundations of national homogeneity, cultural unity, and linguistic uniformity second to none.


The borrowing of English words by the Japanese is never mere imitation, but a creative adaptation. The pronunciation and meaning are given new Japanese colorations—the words become Japanese forms, not simply italicized terms. Just as 1600 years ago the Japanese borrowed the Chinese *kanji* (ideographs) for indigenous sounds and thoughts, so today they are borrowing English sound structures for their new ideas but fitting them to their own pictures. Perhaps not since the Norman Conquest brought 10,000 French words into the English language has one language influenced another so much. But, pressed by the pace of our times, the Japanese are telescoping into one generation what it took us centuries to do. ▼

DR. PHILIP E. WILLIAMS / Back in Japan for his third term, “Phil” teaches courses in literature and theology at both mission colleges (North Japan College and Miyagi College) and at the government university in Sendai.

THEY LIVE IN A LAND WHERE



ART IS EVERYWHERE / BY ALICE GWINN



• Why do Japanese girls often spend a year before marriage taking lessons in the tea ceremony and in flower arrangement as well as in the more practical arts of sewing and cooking? Why do so many traditional Japanese homes have sliding panels that open onto a garden that gives as much attention to a meticulous display of rocks as to the beautiful care of flowers? Why did even the scoreboards at the recent Olympic Games in Tokyo seem to have that certain Japanese flair for the uniquely attractive, yet practical, design? Simply because in Japan the arts are not something apart from everyday life but are an integral part of it. Art is everywhere. It reflects the simplicity, the orderliness, the mysteries of the natural world around us. Art reminds man of his oneness with nature.

The story is told of the garden master, Rikyu, setting his son to the task of cleaning the garden. With meticulous care the boy swept up every leaf and twig, but his father was not satisfied. Again, and yet again, the boy went over the garden, washed down the steps, and sprinkled water on the stone lanterns and trees; but still the master said it was not right. After his son's third failure to perceive what was wrong, Rikyu chided him for his stupidity and went to the garden himself. He shook a tree so that some leaves were scattered over the carefully-swept surface, and the natural appearance of the garden was restored.

The Oriental feels himself to be akin to nature in all its aspects. He is humbled by the infinity suggested by towering mountain scenes, but at the same time feels that his spirit shares in that infinity. As he views a waterfall, he thinks of its unceasing flow through countless years, ever-changing, ever-renewed, even as man's spirit may be. The lotus is the Buddhist symbol for the

Television reaches more homes in Japan than in any other country, except the United States. Not only is Japanese electronic ingenuity at work in Japan's TV boom but also its artistic skills. In a studio (right) similar to those in the U.S. a domestic scene is enacted in traditional garb on the right stage, while a pig-tailed teen in blue jeans is portrayed at left.

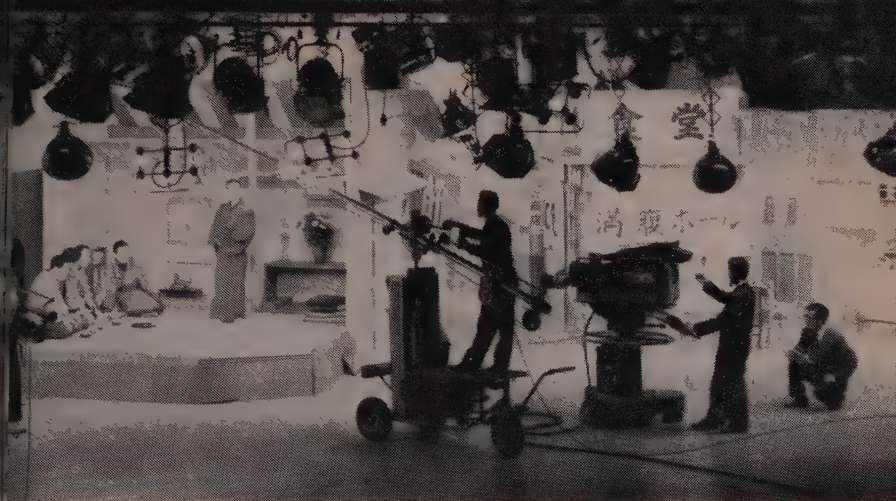


power which lies within man to surmount the evils of this existence, for it rises above the mire in which it grows to produce a pure white blossom. A branch on which there is an old seedpod, a blossom, and a bud is used to symbolize the past, present and future. So in gardens, painting and poetry, these traditional symbols carry a message which is not explicit, suggesting thoughts and feelings which the viewer or reader is left to complete for himself, and in completing them, instead of having them specifically pointed out, he himself enters into the creative process.

Flower arrangement is a complicated art. Another story about Rikyu illustrates something of the common feeling for flowers, and how the feeling carries over into flower arrangement and painting. Rikyu stood in admiration before a fence covered with morning glories, and then picked one flower and a leaf which he arranged in a vase. A pupil who had been watching him asked why, with the whole mass of flowers at his disposal, he should exercise such restraint. The master answered that since it was impossible to rival nature, artificial arrangements should be marked with simplicity and modesty, and that one leaf and one flower were enough to call forth admiration.

In the art of Japanese flower arrangement, known as *Ikebana*, the first essential is that it expresses universal life, by being an idealized form of nature, and is not merely a copy of any real form. The love of line so characteristic of all Oriental art rather than appreciation of form and color is perhaps the one thing which makes *Ikebana* so different from all other forms of floral arranging.

The arrangement is linear in composition, consisting of the most com



nonplace branch material. If this branch material is arranged in a beautiful flowing line, it is preferred to a group of blossoms, regardless of how beautiful the latter may be. Equally as strong is the teaching of naturalism—an insistence on understanding the natural good of material used and a love of nature in all its phases.

Since its origins in the Sixth Century, *Ikebana* has become a highly complex art demanding intense training for those who wish to master it. One must know the fundamental principles of the Primary, Secondary, and Tertiary stems (symbolic of Heaven, Man and Earth, respectively), and how to apply them in actual practice. One must know what flowers express what feelings, and what types of arrangements are best for each season, and what are the differences between the classical (*Ikenobo* and *Rikka*) and the naturalistic arrangements (*Nageire* and *Moribana*). But always the guiding principles to the student of *Ikebana* is that the idea of conveying continued growth in life and of expressing vitality is most important in all Japanese art. And the beauty of the line is always more important than the beauty of the material.

The place of honor in a traditional Japanese home is called the *tokonoma*. It is a built-in alcove, a recessed place with polished floor, slightly higher than that of the room. At the left are shelves of different levels. A *kakemono* (scroll), on which is mounted a picture or beautifully-written poem or maxim, is hung at the back of the *tokonoma*, and when in front of the scroll, but off center, will usually be placed a flower arrangement. And so it is important for the woman of the home to know how to arrange flowers appropriately. ▶

Originally believed to have been the family altar in memory of Buddha, the *tokonoma* no longer carries religious significance but it is an indispensable element of the Japanese home. Generally the Japanese do not decorate the walls and the rest of their home but make the *tokonoma* the focal point of artistic expression in the home. As a place of honor, the *tokonoma* is the room where guests are received.

Flowers and *kakemono* are chosen according to the season or occasion being commemorated, and often form a unified theme. Decorative objects are few in number and frequently changed, for one almost ceases to be conscious of a mass of decorative objects which are always the same. When the changes are frequent, each piece of art is appreciated anew, and the association of these objects with certain occasions brings an added emotional response, a feeling the Westerner experiences in his use of Christmas decorations.

Then there's the tea ceremony. Artistic taste has been greatly influenced by conventional forms used in the tea-ceremony room, and the tea-ceremony itself, is an art. Every movement of the hostess who prepares the tea, and of the guests who receive it, is dictated by convention with every least action unhurried, harmonious, and perfect. The poise of the ceremony is lost if serenity and peace of mind do not prevail. There is no general conversation, but after each guest has been served in turn, the pottery tea-bowls and the other utensils which have been used are admired and questions asked as to what ware they are, and who was the artist who produced them. One who has been schooled in the poise of manner and the etiquette required in the tea-ceremony is at ease in any Japanese home, although everyday usage is much less formal.

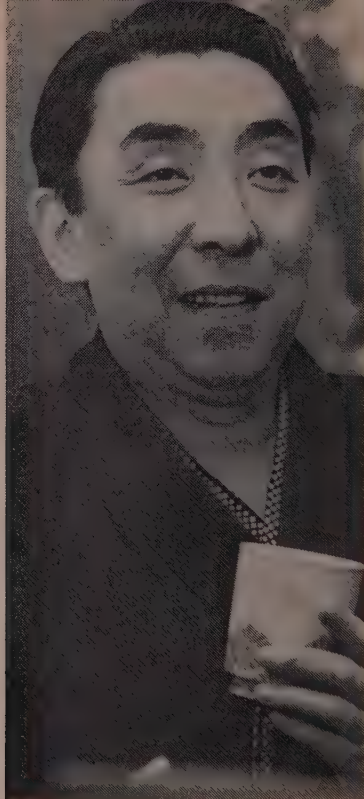
There's beauty in a 17-syllable poem. In artistic expression, the heavily detailed portrayal leaves nothing for the observer to fill in, but when suggestion is relied upon, an observer's own creative impulse is aroused, and he completes the picture for himself. This is quite as true of poetry as of painting or *Ikebana*. The most common form of Japanese poetry is the *haiku*, which is only 17 syllables long in the original Japanese language. The play on words and the symbolism of the following poem, written by a disappointed lover, can be appreciated more when we know that traditionally the edge of the kimono sleeve is used to wipe away tears.

I thought to pluck the loveliest flower in the iris bed
And lo, I have but wetted my sleeve.

This poem gives not only a picture of the poet's own feelings, but a flash of insight into universal experience over which the spirit may brood and find meaning for itself.

The art of arranging flowers (known as "Ikebana") is an attainment unique to the Japanese. Pictured below is a more recently developed style of Ikebana called Moribana, which uses low, flat containers and is best liked by Westerners because it is more suitable as a decoration for Western style homes, as opposed to those styles of Ikebana used for ceremonial occasions and for traditional Japanese homes.





The next *haiku* is rich in suggestive possibilities:

Who knows my suffering soul?
The water bird floats easily
But ever toils under the water.

To one reader, the above person may symbolize the unseen movement of forces that appear to be quiescent. Another reader pictures the water bird as it wings its way in distant flight and then comes to rest on some placid water. Though it floats gracefully, it only keeps its balance by the unceasing movement of quiet webbed feet. Likewise, to the third reader this poem may say that a man goes forth to high adventure; then he grows weary and looks forward to the restful calm of home, only to find that there also, peace and harmony come but through continued effort.

Yet, to a fourth person, this bit of verse may be taken as a symbol of the Japanese woman who, wherever you see her, appears unhurried, serene, and well-dressed. Her home is orderly and life seems to go on.



In Kabuki, Japan's national theater, all roles are played by male actors, which is reminiscent of the Elizabethan stage of Shakespeare's day. Impersonation of women is a highly developed art and Kanzaburo Nakamura (far left) is one of Kabuki's foremost stars. He plays a variety of roles in various productions ranging from a geisha girl (center) to a slim silk merchant (right of center). Dealing with historic incidents and domestic tales from Japan's past cultures, the Kabuki plays are predominantly tragic in content with comic scenes interspersed for dramatic relief. With its history dating back to 1603, Kabuki is considered by experts from both East and West as the most perfect and elaborate classical theater from the past still living.

Wide World Photo

without effort, but unobtrusively, day after day, she goes through the routine of preparing food, cleaning, sewing, making things over, keeping watch of every least expenditure, so that the standard of order and beauty may be maintained even on a limited income. Few there are to note the price she pays in effort and self-sacrifice.

Each one is free to make his own interpretation of *haiku*, and if he but takes time to brood over these lines and comes back to them again and again, he finds himself building pictures which enlarge his sympathy and understanding of the world around him. Here is one more *haiku* to which we will attach no interpretation. See what you can do with it. Read it again in a few days to see if some new insight or image is brought forth by this simple yet profound sample of *haiku*.

My storehouse having burned down
Nothing obstructs the view of the bright moon.

Thus we see that fundamental principles running through all tradi-

In the traditional Noh drama, a performer chants and acts out a story in a highly stylized dance form, while accompanied by a chorus, a flute and drums. The actor wears a mask to depict whatever character or mood he is portraying at that moment. Shown at the right is Kuro Hosho, as he portrays the principal role of Jesus Christ in the new Noh drama, "The Resurrected Christ." Generally, the Noh dramatizes a traditional tale of old Japan.

Japan Times Photo



tional Japanese art are: Simplicity and restraint; avoidance of symmetry and repetition; cleanliness and order; a feeling of oneness with nature and the use of symbolism and allusion to establish a mood or give suggestion to be completed by the viewer or reader.

Art is part of its past and its present. Japan is enriched by its artistic heritage of the past. An observer of the arts in Japan must also mention its heritage in the dramatic arts (*Kabuki*, *Noh*, and puppet plays, with its costumes, masks, and elaborate puppets); its unique art of *bonsai* (to nurture a tree to suggest its stature and beauty, its maturity and old age); its calligraphy (learning to produce the beautiful cursive strokes required in writing the ideographs of the Japanese language is an art in itself); its architecture; its pottery, painting, and print-making.

A common sight in Japan is a flock of school children in a park or sitting on the curb of a busy street, sketching. Sketch books are often taken along on hikes and camping. College students, both men and women, have clubs for studying tea-ceremony, *ikebana*, oil painting, Japanese-style painting, poetry writing, and calligraphy. Art exhibits attract crowds. And in addition to the museums, department stores set aside a room for the exhibits of local artists and flower arrangement classes. You are more apt to be asked if you have seen such an exhibit



or if you've seen the maples at Takao or the iris in a certain garden, than to be asked if you've read the latest book.

What about the future? In this modern period of industrialization and contacts with the Western cultures, both more florid and more abstract forms are creeping in, and there is much experimentation with Western art forms. In the once-Western-dominated cinematic arts, for example, the artistry of an increasing number of Japanese films are receiving world-wide acclaim. Nevertheless, there is still a strong feeling for the traditional art expression in Japan.

And in turn, the Westerner is finding elements in the Japanese arts which have appeal for this modern age. For instance, there is pottery, with its Japanese emphasis on shape, texture, the feel of the bowl to the hand, and the beauty of glaze, rather than an emphasis on external ornamentation. And there is the influence in the West of Japanese gardens, with their emphasis on natural scenery, and the Japanese architecture which meets the functional needs of modern life while retaining some of the traditional principles. Surely in this interchange of influence, we find many interesting possibilities for mutual enrichment. ▼

ALICE E. GWINN / Among the 35 teachers and 900 students at Doshisha Junior High School in Kyoto, Miss Gwinn is the only full-time American teacher. Her job is teaching 300 seventh graders to master spoken English.

WATANABE / CHRISTIAN ARTIST



• An artist must be bold, inspired and a genius to work with Christian themes in a culture where such a subject matter has little appeal to the average person and even less appeal to the contemporary world of art of which he is a part. But Sadao Watanabe has shown that his work and his faith can not be ignored by his fellow Japanese. His prints have won appreciation at home and abroad. His works have been added to collections of art museums in Japan and the United States where they have received significant honors. When James Mitchener was preparing to publish a book with ten original Japanese prints, Watanabe's "Kiku" (a head of Christ) was one of the ten chosen in a Japan-wide competitive exhibition. Yet when talking with this man, you are refreshed by the modesty, simplicity, genuineness of art that he is. His home and his family, his attire and his speech, all reveal the depth of feeling, integrity and commitment of his life and work. Watanabe feels he can lay no claim to being a genius, and must approach his work in a spirit of receptivity and dependence.

Photos by Reuben E. Willis, *Presbyterian Life*



"Jesus Sleeping in the Ship"

Japanese prints have a long history and are valued throughout the world. But whereas the traditional prints are made by carving a series of wood blocks—one for each color in the print—Watanabe has successfully introduced an old Okinawan textile dyeing technique into Japanese print making. After sketching a picture on heavy paper, he cuts out a stencil. The stencil is placed on a special kind of paper which has already been painted the desired background color. The parts of the paper left exposed by the stencil are painted other colors. Then a water base paste is spread over the painted sections, and the entire print is painted black. The final step consists of washing the print, removing the paste and any paint applied over it. This technique requires an unusual paper made only in Japan. Made of the bark of a mulberry tree, Japanese paper, or **washi**, is exceptionally strong with a pleasing texture.



"The Parable of the Laborers and the Vineyard"

Some print artists strive for an effect as nearly as possible like a painting. Watanabe feels this is violating the materials with which one works. Running throughout the Japanese concept of beauty is the idea that the essence of a material must be recognized, worked with, and enhanced. One must not try to make a substance appear to be what it is not. Accepting the inherent limitations of an artist's methods and materials is in reality no more than artistic honesty. When throwing himself into his work, Watanabe finds that at times the stencil he cuts differs considerably from his original sketch. In fact, he states that a picture has worth only to the extent that something more than what he has been able to imagine emerges.



"Flight Into Egypt"



"The Disciples Catching Fish"



"Jesus and the Woman of Canaan"



"Footwashing"

Watanabe points out that religious art in Japan is almost exclusively Buddhist. Certainly the Christian tradition is rich enough to call forth a response in one's own artistic language. "Japanese Christendom has been very backward in expressing its religion through art. The early missionaries were all fine people, but as regards artistic beauty, they were not altogether appreciative. They were bent on propagating Christianity with emphasis on theology. . . . Moreover, there seems to have been a certain suspicion of too strong an interest in beauty. We now feel our artistic poverty very acutely. Genuine faith should naturally be deeply rooted in the world of beauty, and profound faith will inevitably assume the form of profound beauty."

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